

DREAMS AND REALITIES

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Do Not Dream That the National Union
Co. is a Philanthropic Society.
"Last night in meditation wrapt,"
my memory wandered back to the days
of my childhood and the "light little

is "whereon I was born—Old England. Amid other memories that flooded my mind was that of a somber and stately looking building bearing the sign or legend in big letters, "Houses

the sign of a regime in transition, the Royal Philanthropic society." And then I thought of the fearful misery and want, wretchedness and despair existing in the capital city of the world, al-

though surrounded upon all sides with scenes of inconceivable opulence and luxurious wealth. And I thought of the grand and noble work being wrought by the members of the Philanthropic society, who freely give of

their substance and time in an effort to alleviate the sufferings of the poor and smooth the path of poverty stricken humanity. And then, in dreams of agony, I wondered how long a long suffering God would permit the great

...uttering and would permit the upstart few to live in luxury and idleness upon the gains extracted from the bloody sweat and drudging toil of the many, and why it was that he allowed the daughters of fortune to wear delicately wrought garments, in which every stitch is a tear, and of which the

And then I saw, in words of fire: "Oh, Jerusalem! Jerusalem! thou that killest the prophets and stonest them that are sent unto thee. How often would I have gathered thy children to-

gether, even as a hen gathereth her chickens under her wings, and ye would not." And I wonder if the "church of the living God" was not fully as obdurate and obstinate in these days as in those days when Christ declared that they had made void the word of God with their traditions. And then I thought of the meek and lowly Jesus, the carpenter's son, and con-

treated His life and teachings with the pomp and vanity, arrogance and selfishness of aristocracy (?) in God's church, and the utter contempt in which they held carpenters' sons, or, indeed, those who followed any other laborious calling. And I remember that now, as then, the church (Jerusalem) wrested the word of God to their own destruction, and used the gospel of a common

brotherhood to justify usury, speculation, extortion, malice and all manner of uncharitableness. And I saw, in vision, the grand procession of prophets and teachers, killed and stoned, reviled and cursed, ridiculed and made sport of. But this dark picture was relieved by a glint of light in which I read that the cranks of one generation were generally worshiped as saints by the generation following. And then I saw an innumerable concourse of men

sonages seemed to be of high and mighty men. But, oh! the agony and despair, remorse and disappointment discernible on their features. And I perceived that they were the great statesmen and prominent politicians of the past, political economists and college professors, law givers and mighty men. And a scroll appeared bearing the legend, "We unto you, also, lawyers, for ye have men with knowledge and might and power."

burdens grievous to be borne, and ye yourselves touch not the burdens with one of your own fingers. Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." And I was glad in my heart because of the fact that "things were evened up" in the clear judgment of the future "when the mists have cleared away." And then again I felt sorry from the fact that the saints, apostles, and

And then my thoughts reverted to the Fifth Commandment and I said: "Here is a chance to perpetuate the name on this side of the Atlantic."

And I thought of the five noble men of New York (incorporated under the laws of New Jersey), and their disinterested assistants and helpers, the various state alliance exchanges and state agents, who were to put upon the farmers and philanthropists to give to the American farmer goods at first cost and expense of handling. And when I remembered that more than 13,000 business enterprises, wholesale and retail, failed during the year 1891, while almost 230 business men and firms went to the wall in the first week of this year, 1901, I gloried in the philanthropists and their helpers, and I thought that they should risk their fortunes in an effort to aid the farmer.

And I proposed to change the name of this aggregation of disinterested philanthropists from the National Union for the Preservation of the National Society. And then "a change came over the spirit of my dreams." The whole atmosphere seemed to become filled with an inconceivable number of gnats or mosquitoes, and I was unable to concentrate and I became distracted by my thoughts. Observing these flying pests intently I noticed that they all seemed to bear some sign or hieroglyphic. Catching one of them I noticed that it bore the legend to be "eight per cent." About this time the tiny little insects fled entirely from view the legend "National Philanthropic Society" and in its place appeared the legend "National Mercantile Trust." At the same time

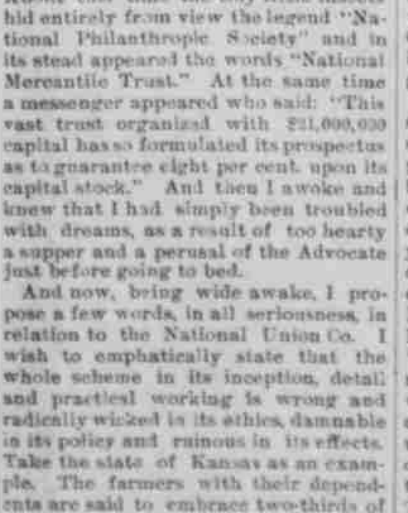
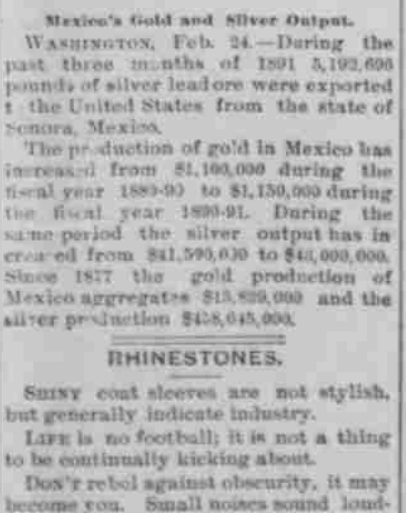
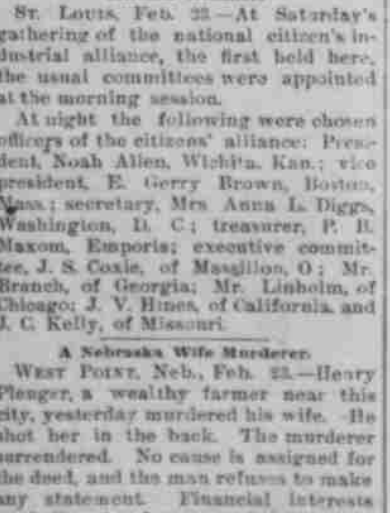
A messenger appeared who said: "This vast trust organized with \$21,000,000 capital has formulated its prospectus and is ready to sell shares of its capital stock." And then I awoke and knew that I had simply been troubled with dreams, as a result of too hearty a supper and a perusal of the Advocate for a few days.

And now, bring wide awake, I propose a few words, in all seriousness, in relation to the National Union Co. I wish to emphatically state that I am not a shareholder in this corporation, and I am not engaged in any of its capital and practical working to wrong and radically wicked in its ethics, damnable in its policy and ruinous in its effects. Take the state of Kansas as an example. The National Union Co. has 100,000 shares and embraces two-thirds of

the population of the state, one million souls. If every farmer in the state were to join in with the National Union Co., the result would be the forcing to the wall—into bankruptcy—two-thirds of all the legitimate business in the state. If only one-half of the farmers went into the scheme, then one-third on-

Third—The purchasing agent, who receives one-half of one per cent upon wholesale purchases is a state

—All labor, creating but three per cent increase, while some capitalists are raking in three times three per cent. Either the thing can't balance or else the scales are doctored. —Jawa, Tribune.



Second: The "local stores" in the state of Kansas reap a harvest in the shape of a guaranteed profit of 10 per cent on the volume of sales of all kinds. This would give the manager or owner of three stores in each county of 180 counties a net salary of \$972 a year. Is any storekeeper in the state entitled to a salary? The only reference to the "plan" as published by the National Reform Press association is that the factors known as "A" (former owners and selected employees) will be paid 10 per cent with the factors called "local agents" and receive, in addition to the \$972 just mentioned, a commission of 15 per cent on gross sales. This, upon the basis of 1932 figures, would mean that the 180 storekeepers receive, 220 each a year.

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